1:Gallin E-4,5 (1957-1958) 1966
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grown depends mainly on the type of soil in the field. In the Hsin Hsing village area, most of the farmers grow the native *tsai lai* rice because it best withstands the weather, disease, and insects.

Within each major type of rice there are also sub-types, each of which has a slightly different growing season. A farmer may plant different types or sub-types in different plots, so that he will not have to plant and harvest all his rice fields at the same time.

The entire rice-growing operation is performed by hand labor. The farmer germinates his best rice from an earlier crop and then broadcasts it in a small, muddy, well-fertilized seedbed. While the seedlings grow—a period of thirty to fifty days for the first crop and fifteen to twenty days for the second—the paddy field is prepared for the transfer of the seedlings. The field is prepared in several operations; a water buffalo draws a wooden plow with a steel blade of adjustable depth and two different kinds of harrows. The preparation of one *chia* (= 2.99 acres) of land takes about seven days for one water buffalo and one laborer. Since many villagers do not own a buffalo (and even a landlord usually does not own one since he would not do his own heavy work), the animal and its owner—usually a fellow villager—must be hired to do the fieldwork. In 1958, the cost of hiring a water buffalo and a laborer was about NT $60–70 per day.

After the rice paddy is flooded the seedlings are removed from the seedbed by hand and transferred in rows by a small group of hired specialists. Such a man can transplant about 0.15 *chia* (0.36 acres) of land in one day. In 1958 he was paid over NT $20 a day, and at night he was given a large dinner, wine, and cigarettes. In the Hsin Hsing area this is considered a fairly high wage for a day's work. On the day the rice seedlings are transplanted, the wives of many farmers go to the village Earth God Temple to worship and pray for a good crop. Such food as whole fish, meat, and fowl are sacrificed and later served to the laborers.

Three times during the growing season the rice paddies are allowed to become relatively dry, to make weeding possible. This is done by the farmer's family or by hired village women who receive about NT $6 per day and no food. Also, during the growing period (about eighty-five to one hundred days after transplanting for the first crop, but a shorter time for the second), the fields are fertilized twice and sprayed with insecticide if necessary.

Rice harvesting is done by men and women in groups of ten; they are either hired or exchange labor. Usually a group of all men is preferred. Such a group can harvest an average of a little over 0.5 *chia* (1.2 acres) per day. The amount of land harvested depends upon the distance of the field from the house, and thus the distance the rice must be carried after threshing.

1:Gallin E-4,5 (1957-1958) 1966
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764 793 522 off-key to add to the comedy. Usually, during the last part of the ceremony, when the forgiveness governor chases the horse at full speed, all the children present applaud and scream with glee. The adults laugh and say "it is all right for the children to do this, since it is so exciting."

764 After the forgiveness letter has been delivered, final preparations are made to simulate the trip of the spirit to the underworld and finally to the Western Paradise. A check is written and signed with the names of [618] relatives and friends, and this, along with millions of dollars of imitation paper money, is burned by the nearest *tsu* relatives, usually members of the immediate family, in the ancestral-worship room. Throughout the ceremony, the room is guarded by two male lineal descendants or close patrilineal relatives of the deceased. They stand covering the door with a straw mat and each holds a large knife in his upraised hand. The purpose of their vigil is to prevent the spirits of any other dead persons, especially if not of the same descent line, or any of 764 various demons, from stealing the money. The ashes of the burned 793 paper money are wrapped up and weighed by a *tao shih* on a standard 804 wooden balance scale as proof to the gods of the large quantity of [522] money offered them. The *tao shih* also pretends to add up the amount of money by using an abacus. Many villagers watch these proceedings with great delight since the *tao shih* clowns about while doing them. The ashes, with a number of other items, are later placed in the coffin and buried with the deceased.

775 With the offering of the money to the gods, the spirit of the dead 764 begins its journey to the underworld and, it is hoped, its eventual 536 journey to the Western Paradise. The ceremony is only a simulation of 793 the trip, and the villagers explain that it is hoped the rite "will have the effect of later easing the spirit's actual trip by showing it the way." A *tao shih* and all descendants of the deceased who are present make the journey, carrying a white banner which represents the spirit of the deceased, an incense pot, the paper ancestral tablet, paper servants, and a paper puppet of the dead person. The group walks in a circle, [867] crossing an imitation bridge over and over again, and as they walk the *tao shih* tells the people of the "ten acts"—how children should act; how daughters-in-law should act; how servants should act; how neighbors should act toward one another; how brothers should act; how wives should act; and so on.

When the underworld has been reached, two *tao shih* and all the mourners and many village adults and children gather in the ancestral-worship room. The *tao shih* act out long dialogues and stories which [538] tell about the trip and the many people, obstacles, and underworld [867] gods which the spirit has encountered along the way. Many of the incidents related are steeped in moral precepts, but they are also humorous and often exciting.

430 Monetary amounts ordinarily express the local currency system which is often identified in the literature as N.T. (New Taiwanese). Thus, $1.00 signifies one New Taiwanese dollar. When it is necessary to list an American equivalent, "U.S." is suffixed to the figure. At the time of the study, $ 40.00 was equal to $ 1.00 (U.S.) at the official rate of exchange and the unofficial rate on the black market was nearly identical.

804 There are two units of measure commonly employed in rural Taiwan and which appear frequently in this account. The measure of the land area is the chia, equal to about 2.39 acres and the measure of weight is the chin, equal to about one and one-third pounds.